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history of the hand in art, discusses its anatomy, physiology, psychology, the papillary striations and their value in the identification of criminals, its pathology, writer's cramp, degenerations of the hand, the language of gesture in society, the methods and results of research on the hand, its evolutionary significance, motor images, researches in divination and prevision, and concludes with a special essay on the theory of the possibility of psychic revelations by means of the hand.

Both Sides of the Veil, by ANNE MANNING ROBBINS. Sherman, French & Co., Boston, 1909. 258 p.

This work is introduced by Professor James, and is by a companion of his in psychic research "who from a state of doubt has won through to a faith in human survival in a spiritual order, which continues the visible one. It is a genuine record of a moral and religious experience, profoundly earnest and calculated, I should think, to interest and impress readers who desire to know adequately what deeper significance our life may hold in store." The author evidently lost her creed at Mt Holyoke, soon made the acquaintance of Mrs. Piper, Richard Hodgson, and A. P. Martin; had first failures, then fulfilments. To these the first part is devoted. The second part is entitled Communications from the Other Side of the Veil through Mrs. Piper, with extracts of reports and sittings. The last part is entitled Suggestive Thoughts on the Attainment of Spirituality

A Pluralistic Universe, by WILLIAM JAMES. Longmans, Green & Co., London, 1909. 399 p.

In these carefully studied lectures abounding with all the author's charm of expression, he seeks to "small down the universe" and takes Fechner's notion of a soul of the world as being a deity of sufficient size for humanity to make its deity. To him the whole universe was animated. The earth is in a sense one angel. Plants have souls. His transcendentalism is much above the ordinary pantheism. Consciousness is compounded. We must make a radical breach with intellectualism. The traditional radicalism gives us an essentially static universe. As Bergson, whom this work glorifies, puts it—the function of concepts is practical rather than theoretical. Logic cannot define a universe where change is continuous. Living things are their own others. Empiricism is a better ally of religion than is rationalism. Our beliefs form parts of reality. Indeed the word "rationality" had better be replaced by "intimacy." He wants the basis of discussions for all these questions "broadened and thickened up." He condemns very heartily the Oxford thinkers before whom he lectured for their inane Hegelism, and lashes the German metaphysicians even more severely. In homely terms, the book is a plea that we do not need monism or a unitary view of the world and do not need any theory that has cosmic dimensions; but it is sufficient for us to know the world of which the solar system is the boundary; and all discussions of the absolute and infinite must be abandoned. We have no space to discuss in detail the clever *apperçus* and *bons mots* that sparkle through these pages. It is interesting, however, to note that there could hardly be a more diametrical opposition than between pragmatism, especially the type of it represented by James, and the book of his colleague, Münsterberg, entitled "the Eternal Values," which seems to have been written under the inspiration of the motto: *Delindus est pragmatismus*.

The Meaning of Truth, by WILLIAM JAMES. Longmans, Green & Co., New York, 1909. 298 p.

This volume is an amplification of what the writer calls the pivotal

part of his book on "Pragmatism" and is devoted to the thesis that "the truth is only the expedient in the way of our thinking just as the right is only the expedient in the way of our acting." The present writer believes that most who read this work, unless they are double-dyed speculators as to the abstract question as to what the quiddity of reality actually is, will be interested chiefly in the author's vivacious style which gives a certain sort of interest, even if a meretricious one, to any topic he chooses to consider, and to the fine distinctions he makes between his own views and the various misunderstandings of them that have arisen. The fact that so many intelligent, earnest and respectful, not to say friendly, writers are away off in their interpretation of what James really means and says is itself very significant of the splay-footedness of attempting to treat these serious topics in the off-hand, slap-dash, vivacious way of after-dinner table talk, instead of in the method of severely reasoned, logical thinking that proceeds from point to point, has something that can be called beginning, middle and end, and which is susceptible of proof or disproof, and is met with something more than these tedious, hair-splitting attempts to explain and set others right in a dapper, lively, Hudibrastic way.

Psychology and the Teacher, by HUGO MÜNSTERBERG. D. Appleton & Co., New York, 1909. 340 p.

This is the third book in English of this voluminous author within a few months. In an earlier publication he had declared in a most emphatic way that experimental psychology had nothing in it for teachers. This view he modifies radically here because, as he says, since the first was written new light for education has appeared from the laboratory. But in looking over the thirty-nine chapters, it would be difficult to point out any important theme, the validity of the applications of which was not nearly as well known ten years ago as now. What would have been the harm for this writer frankly to acknowledge a change of view on his own part, which has certainly been both radical and excellent? As for the book itself, it claims, as we understand it, to have nothing whatever new for the psychologist. It is extremely elementary and rehearses what has long been well known. The author also still carefully follows what seems to have long been his policy in refraining from making acknowledgments to other writers, save in a line or two giving a mere list of names. With this point of view it is, for the present writer at least, hard to feel reconciled. The reader should be given a little help on the important topics toward further reading if so disposed. It gives the book an oracular character as though now, for the first time and from this particular author, the truth was vouchsafed to the reader.

Die Funktionen der Nervencentra, von W. v. BECHTEREW. Zweites Heft. Gustav Fischer, Jena, 1909. pp. 695-1336.

This is the second volume of the German translation by Richard Weinberg of the venerable author's probably final revision of his views and account of his own researches. It is devoted to the cerebellum, the mid-brain, and the subcortical ganglia, with 142 cuts.

La Philosophie de S. S. Laurie, par GEORGES REMACLE. M. Weissenbruch and Henri Lamertin, Bruxelles, 1909. 524 p.

All friends of the eminent Scotch educator, born in 1829, will welcome this account of his philosophy. It is divided into two parts: first the theory of knowledge, and second his views of God and man.